311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

●577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
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*A collection of Ladakhi Proverbs.*—*By* The Rev. H. Francke, *Moravian Missionary, Leh. Communicated by the Philological Secretary.*

[Read June, 1899.]

538 805 ● 577 The Ladakhi word for proverb is *gtamdpe* [pronounced *stamspe*] which means 'word example.' *Stamspe* is the general term for what might be called quotations, the shepherd's calender and the popular moral code.

538 126 Ladakhi popular poetry has become famous for the frequent application of the laws of 'parallelism.' Many beautiful examples, illustrative of this form of poetry, will be noticed in the proverbs.

In the following each proverb will be treated in this way—

(*a*) the Proverb in the orthography of Ladaki letter writing, (*b*) pronunciation, (*c*) literal translation [does not claim to be good English], (*d*) application, (*e*) grammatical and other notes.

Concerning the orthography of (*b*) the following will suffice: The vowels are the Italian vowels[1], *ā* rather like *e*. All accents given, refer only to the stress. *sh*=ཤ, *zh*=ཞ, *ng*=ང, *c*=ཙ, *ch*=ཚ, *j*=ཛ, *ts*=ཛྲ, *ths*=ཚྲ. The unaspirated Tenuis holds the mean between English tenuis and media. Single *r*=Hindustani *r*. The *r* preceding a consonant is like the German guttural *r*, following a consonant it is like the English *r*, spoken quickly.

## THE PROVERBS.

539 1. (*a*) དཔེད་ཉིན་རིང་མོ་ལ་གྲང་གསུམ་དང་དྲོ་གསུམ།
མི་ཚེ་རིང་མོ་ལ་སྐྱིད་གསུམ་དང་སྡུག་གསུམ།།

(*b*) spid' nyin ring'moa drang' sumdang dro' sum
mi'tshe ring'moa skyid' sum dang dug' sum.

[1] They are long, when ending a syllable, short in all other cases.

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(*c*) The time when the fly turns [flies] round the mouth, is the time of taking off all clothing and eating everything.

(*d*) A description of summer in the peasant's calendar.

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(*e*) About *kha* instead of *khula* see 1 (*e*). If an *r* follows a muta, the muta is often dropped in Ladakhi, thus *rang* is said instead of *brang*; *ci* 'what' is used here in the sense of whatever.

5398. (*a*) མཁར་རྫོང་ཡ་ཅུལ་ལྟ་ལྟ།

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ཆུ་སྦིའི་ལྡམ་ཆུ་ཡང་བཏང་

(*b*) khar'zongi yachula lta'lta,
chu'bii ldam'chu yang bud'.

(*c*) Whilst looking at the glacier water of the Kharzong pass the gathered water of Chubi (a village) is also lost.

(*d*) take what is nearest!

(*e*) refers to the system of irrigation. Notice the re-duplication of the verb, implying a durative sense = whilst.

577 9. (*a*) རྨ་མའི་ཐྲོ་ལ་གོ་བ། ལུག་གི་ཐྲོ་ལ་བེ་ཡ།།

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(*b*) ra'mā thro'a go'a, lug'gi thro'abe'a.

(*c*) In the company of goats [he says] *goa*, in the company of sheep [he says] *bea*.

(*d*) Said of a man, who has no will of his own,

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(*e*) *Goa* and *bea* imitate the voices of goats and sheep respectively.

539 10. (*a*) དཔྱིད་བབད་དུས། སྟོན་རྩུ་དུས།།

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(*b*) spid'bad'dus' ston'rdu'dus'.

(*c*) Spring is the time of working, autumn the time of gathering.

(*d*) Do everything at the proper season.

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(*e*) The two sentences consist each of a three-syllabled *Comps. determ.*

53911. (*a*) དཔྱིད་བབད་དུསལ་མ་བབད་ན། སྟོན་རྩུ་དུསལ་གྱོད་འདུག།།

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(*b*) spid' baddusla mabad'na, ston'rdudusla gyod'dug.

(*c*) If you do not work in the spring working time, you will repent in the autumn gathering time.

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(*e*) Notice the change of *s* into *r* in *rdu* = gather.

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12. (*a*) ལադྭགས་ཀྱི་ཞིང་ཤོས་དང་མཉམ་པོ་འབྲུག་སྡིར་ན།
མདོ་ཤག་ཡིད་ལས་སྟོན་ཐོག་ཐོབ་འདུག།

(*b*) Ladag'skyi zhing'shmos dang nyam'po drug' ldir'na,
do'sha gil'idla ston'thog thob'dug.

(*c*) When at the time of ploughing in Ladakh the thunder sounds, they receive a harvest in *dosha* [lower Ladak] and Gilgit.

(*d*) Peasant's calendar. Lower Ladak and Gilgit have an earlier harvest than Leh.

(*e*) *Ldirces* is the Ladakhi for *adirba*. In this Proverb the Genitive in *kyi* is pronounced in full. The ordinary Ladaki Genitive has a simple *i*.

13. (*a*) ཡུན་རིང་ན་བྱ་རོས་སྡོང་བོ་ཆོད།

(*b*) yŭnring'na ja'ros ldong'bo chod'.

(*c*) After a long time a dead bird [which is blown by the wind against the trunk of a tree] cuts the trunk.

(*d*) With perseverance great things can be done.

(*e*) *Ldongbo* = *sdongbo*.

14. (*a*) སྒང་ཏླས་ཀྱི་ཡང་མལ་ལྟ་ལྟ།
དཔེ་ཐུག་གི་སོ་སྐོབ་ཡང་འབྲུད།།

(*b*) gang'lessi yang'mala lta'lta.
spid'thuggi sor'gob yang bud'.

(*c*) Whilst looking at the good barley of Gangles (a village) the rough straw of Spithŭg is lost.

(*d*) See 8 (*d*).

(*e*) About *ltalta*, see 8 (*e*).

15. (*a*) བྱ་ཚང་མ་བྱ་ཡུལ་ལ་སོང་།
བྱ་ངན་བུ་ཏུ་ཏུ་ཅོ་ཤུལ་མཐུག་ལ་ལུས།།

(*b*) ja'thsang'ma ja'yulla song'
jangan' ututu'tse shul'juglalus'.

(*c*) All birds have gone to birdland.
The bad [stupid] bird hoopoe has remained to the last.

(*d*) When a bad thing has been done by several, all who can, disappear, the one who remains, is punished for all.

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539 577 16. (*a*) དབྱར་ཉིན་ལོག་སྟེ་མན་ནས་དྲོད་མི་དབབ།
དགུན་ཉིན་ལོག་སྟེ་མན་ནས་གྲང་མི་དབབ།།

(*b*) yar'nyin log'ste man'ne drob' mi bab',
gun'yinlog'ste man'ne drang' mi bab'.

(*c*) Unless the summer-day returns, heat will not come down.
Unless the winter-day returns, cold will not come down.

(*d*) Everything will come at the proper season.

(*e*) *Mannas*, a gerund of *man* = to be not, used in the sense of unless, besides, etc., *yarnyin*, *gunnyin*, see *spidnyin* in 1.

539 577 17. (*a*) མཚན་སྟོད་ལ་དཀོན་མཆོག་ལ་གསོལ་བ་བདབ་དགོས།
མཚན་དཀྱིལ་ལ་གཉིད་ལོག་དགོས།
མཚན་སྨད་ལ་འཇིག་རྟེན་ཀྱི་ལས་ལ་བསམ་བ་བདང་དགོས།།

(*b*) thsanstod'la konchog'la so'va tab'rgos
thsanskyil'la nyid'log rgos.
thsan smad'la jig'stenni las'la sam'ba tang' rgos.

(*c*) In the first part of the night you must pray to God.
In the middle of the night you must sleep.
In the last part of the night you must think of the work of this world.

(*e*) For *sova* instead of *solva*, see 4 (*e*). In *dgos*, must, the *d* is turned into *r*, *rg* is pronounced like *ch* in Loch, lake.

539 18. (*a*) ཤ་བ་རི་དྭགས་རི་ན་འགྲུམ་བ་མིག་གི་རྒྱན།
དམན་ཚར་མོ་སྲང་ན་འགྲུམ་བ་ཡིད་ཀྱི་རྒྱན།།

(*b*) sha va ri'dags ri'na drul'va mig'gi gyan',
sman thsar'mo shrang'na drul'va id'kyi gyan'.

(*c*) The deer Shava walking in the hills is the delight of the eye, a fine girl walking in the street is the delight of the heart.

(*e*) Notice the classical Participle in *va* in *drulva*. In proper Ladakhi the ending *khan* would be used.

539 577 19. (*a*) སྟག་སྣའི་ཤོ་རེས་མ་སྤྲའི་ཤོ་རེ་ལ་ཁྲེལ་འདུག།།

(*b*) Stag'nä sho're Mash'roi sho'rela threl'dug.

(*c*) The harelipped man of Stagna [a village] laughs at the harelip of Mashro.

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(*d*) Everybody sees only his neighbour's fault, not his own. 539 577 ●

(*e*) *Stagna* = tigernose, on account of a hill of such shape. In the Instrumental *shores*, the *s* is pronounced distinctly, although in pure Ladakhi *shores* would be spoken *shorei*. 000

20. (*a*) ཆུའི་ཚོད་ལ་ལྟ་སྟེ། ཉ་ལ་སྦར་བཟུམ་མ་བདང་།། 539 577

(*b*) chu'ithsod'la lta'ste, nya'la bar'zum ma tang'.

(*c*) Do not grasp a fish, unless you know the depth of the water.

(*d*) Do not accuse a man before the court, unless you know how rich he is. (Refers to the former bad management of justice in Ladakh).

(*e*) The *ma* = not, of the second sentence silently refers also to the first. 000

21. (*a*) རྟ་ཞོན་མགོ་ཆག། བོང་ཞོན་ལག་ཆག།། 539 577 492

(*b*) sta'zhon go'chag, bong'zhon lag'chag.

(*c*) Horse-riding [may cause] head-breaking, donkey-riding [may cause] hand-breaking.

(*d*) It is safest to remain low and humble.

(*e*) The two sentences consist each of a two-syllabled *Comp. det.* 000

22. (*a*) རྟ་ལ་མིག་པ་རྒྱབ་ཅེས་མཐོང་སྟེ། 539 231 577

བོང་བྱའི་རྣ་གོ་མ་རྐྱང་།། 539 231 577

(*b*) sta'la shmig'pa gyab'ces thong'ste,
bon'gui ra'go ma skyang'.

(*c*) Seeing [them] shoeing a horse, you must not stretch the donkey's foot [for shoeing].

(*d*) Do not imitate high people and become a fool.

23. (*a*) བྱ་བོན་མེད་ན་ལག་མི་དང་། 539 577 426

ཚེར་ཀ་མེད་ན་དྲ་རྟའི་ཉེས།། 539 577 426

(*b*) bu'lon med'na lag'midang'
thser'ka med'na star'gan nyos'

(*c*) If you have no debts, you may be security for another; and if you have no sorrow, buy an old horse!

(*d*) A rich and happy man may do some stupid thing.

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577 539 24. (*a*) ཨ་བྱ་ཤི་ཡིན་བསམས་པིན་ན།

དཀོན་ཞིག་ཅི་ལ་ཅི་མ་བཙོངས།།

(*b*) a'ba shi'in sam'spinna
star'gan cig'la cila ma tsong's.
(*c*) If you thought [knew], that father will die,
Why did you not sell him [before dying] for an old horse.
(*d*) Used derisively. You could not help your misfortune just as you cannot sell your father.
000 (*e*) *Samspin* a contraction of *bsamspa yin.*

577 539 25. (*a*) བཟོད་པ་ལྟ་བུའི་དགེ་བ་མེད།

ཞེ་སྡང་ལྟ་བུའི་སྡིག་པ་མེད།།

(*b*) zod'pa lta'bui ge'va med
zhed'dang lta'bui dig'pa med.
(*c*) There is no virtue like patience;
There is no sin like hatred.

577 793 539 26. (*a*) བླ་མ་རང་མགོ་མ་འཐོན་ན།

གཤིན་པོའི་ཡར་འདྲེན་ཅི་བཅོ་ཡིན།།

(*b*) La'ma rang'go ma thon'na
shin'poi yar'dren ci co'in.
(*c*) If the Lama's own head does not come out [cleanly], how will he manage (do) the drawing upwards of the dead.
(*d*) Used for deriding the immoral life of the lamas.
000 761 (*e*) *Thonces* is verb neuter of *btonces*, to put out.

539 27. (*a*) ཤི་སོང་ཤི་སོང་ཟེར་ན།

གཤིན་མིག་རི་ནས་ལྟ་ཡིན།།

(*b*) shi'song shi'song zer'na
shin'mig ri'nā lte'n.
(*c*) If you say "he is dead, he is dead,"
The eye of the dead will look out of the hill.
(*d*) Ladakhi superstition. It is not good to speak much of a dead man, his eye might frighten the speaker.

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(*e*) For the *n* in *shinmig* or *shinpo* see also *nyin* derived from *nyima*. Syllables ending in a vowel are inclined to add a final *n*, see also *mentog* from *metog* and many others. 000

28. (*a*) རང་སྐྱོན་ཕད་གང་འབོར་དེ། 577 539
མི་སྐྱོན་རྒྱེ་གང་ལ་མ་ཁྲིལ།།

(*b*) rang'skyon phad'gang bor'te
mi'skyon rgye'gangla mathrel'.

(*c*) Putting aside the large bag [*phad*] filled with your own faults, do not mock at the little bag [*rgye*] of your neighbour's faults.

(*e*) *Rang skyonphad gang* and *misky on rgye gang* are *Compos. determ.* Notice the change of *s* into *r* in *rgye*. 000

29. (*a*) རང་གདོང་མ་མཐོང་སྟེ། 577 539
མི་གདོང་ལ་སྟད་མོ།།

(*b*) rang'dong ma thong'ste
mi'dongla stad'mo.

(*c*) Not seeing your own [ugly] face, [you make] a scene about your neighbour's face

(*d*) See 28.

(*e*) *Ltadmo* derived from *ltaces*, to look at. 000

30. (*a*) ལག་ཤེས་ཀུན་གྱི་ཡོག་པོ་ཨིན། 555 539
སྟམ་ཤེས་ཀུན་གྱི་དཔོན་པོ་ཨིན།།

(*b*) lag'shes gun'gyi yog'po in'
stam'shes gun'gyi spon'bo in.

(*c*) Who is clever with his hands, is servant of all, who is clever in his speech, is master of all.

(*e*) The ending *gyi* is retained here. The proper Ladakhi would be *gunni*. The silent *g* and *d* in *gtam* and *dpon bo* become *s*. 000

31. (*a*) ཆག་པོས་འགས་པོ་ལ་མ་ཁྲིལ།། 577 539

(*b*) chag'poe gas'pola ma threl'.

(*c*) What is broken, must not laugh at what is cracked.

(*d*) See 28 and 29.

(*e*) *Chagpo* and *gaspo* are substantives derived from verbs. 000

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273 539 32. (*a*) མ་ཤི་ཚེ་རིང་འདུག་ན་སྲན་མའི་སྲན་ཆང་སྟེར་ཡིན།།

(*b*) mashi'thse ring'dugna shran'mă shran'chang ster'rin.

(*c*) In the time I live, not die [before I shall die] I shall give you a beer of peas.

(*d*) A threat. Before my death I shall find some opportunity to give you a severe beating. The beer of peas is said to be of a very bad taste.

ooo (*e*) *Mashithsering* is a *Compos. adverb.* and *copulat.*

593 539 33. (*a*) མ་བུ་གྲབས་མཐུན་ཆ་ན། ཚལ་རྒོ་ཆོད་མས་ཆོད།།

(*b*) ma'bu drabs'thun cha'na
thsalrgo thsod'mă chod'.

(*c*) If mother and daughter agree in their counsel, breakfast may pass off well with vegetables [only].

(*d*) Much displeasure can be avoided by talking over a thing, before doing it.

ooo (*e*) *Mabu* is *Compos. copulat. drabsthun comp. determin.*

539 34. (*a*) བསམ་པ་སྔོན་ལ་མ་བདང་ན།
འགྱོད་པ་རྗིང་ན་ཡོང་འདུག།།

(*b*) sam'ba ngon'la matang'na
gyod'pa sting'na yong'dug.

(*c*) If you do not give thought first, repentance will come afterwards.

577 793 539 35. (*a*) བོང་བུའི་རྣ་མཆོག་ལ་སེར་བླུག་ན། ཡང་ནག་ཐལ་བ་བླུག་ན། ཚོགས་ཨིན།།

(*b*) bon'gui nam'chogla ser'lugna yangnathal'ba lugna, tsogs'in.

(*c*) It is all the same whether you pour gold in the ear of a donkey or dust.

(*d*) Excuse of the lamas, when asked, why they do not teach the people.

ooo (*e*) In *namchog* as in many other words the silent letter of the second syllable is pronounced with the first.

539 36. (*a*) སྔོན་མ་སྐྱག་བརྒྱབ་ན། རྗིང་མ་དགོད་མ་ཤོར།།

(*b*) ngan'ma rgag'gyab'na, sting'ma rgod' ma shor'.

(*c*) When the man who walks first, stumbles, the man following behind, must not laugh.

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48. (*a*) ཟ་བོ་ཁྲུ་ཏས་ཟོས། ཅུང་ཀའི་ཁ་དམར་པོ།། 539

(*b*) za'o kha'tă zos', cung kă kha' marpo'.

(*c*) The [stolen] food was eaten by the crow [but the beak of the raven is red.

(*d*) Often the wrong person is caught instead of the guilty one.

(*e*) *Zos*=*bzas*, *zos* is the only past tense in Ladakhi, which changes the vowel. ooo

49. (*a*) ཙིལ་མཐོང་སྟེ་ཁ་འགས།། 539 262

(*b*) thsil'thong'ste kha'gas'.

(*c*) [When] seeing grease, the mouth cracks [open].

(*d*) When you see something nice you want to have it.

(*e*) *Thsil*=mutton grease, a very desirable thing in Ladakh.

50. (*a*) ནོར་མེད་ཚོང་ས་ལ་ཆ་ན། སྐྱོ་འདོད།། 539 577

(*b*) nor'med thsong'sala cha'na, nyo'dod.

(*c*) Who goes to the shop without money, likes foolishness.

(*d*) Do nothing unprepared, you might be laughed at.

(*e*) *Nyodod* is *Compos. determ.*=a liker of foolishness. ooo

51. (*a*) སྟོད་ན་སྟོད་ན་ངའི་སང་རྒྱལ་ལས་སྟོད།

སྨད་ན་སྨད་ན་ངའི་སང་ཐུས་པས་སྨད།། 539 577

(*b*) stod'na stod'na ngă' sang gyal'lă stod'
smad'na smad'na, ngă' sang thus'pă smad'.

(*c*) Who praises me, is a better man than I am.
Who despises me, is a worse man than I am.

(*d*) Said by a man who has heard that slander is going on about him.

(*e*) For *sang* with the comparative, see Jäschke's grammar; *rgyallas* and *thuspas* are Instrumentals, *gyalla*=a good man. ooo